



TITLE:

Even a sardine's head becomes holy: the role of household encyclopedias in sustaining civilisation in pre-industrial Japan(Amendments and a note)

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AMENDMENTS

On page 52, in the seventh line from the bottom, the original sentence begins: ‘*Senryū*, a comical verse of the late 18th century, expresses ...’ This part should be changed to: ‘A *Senryū* comical verse of the 18th century expresses ...’

On page 53, in the third line from the bottom, the original sentence begins: ‘Some *setsuyōshū* – even for example, a *setsuyōshū* for ladies published in Osaka in the middle of the 18th century (*On’na Setsuyōshū Keshibukuro Kahō Taisei*, 1743) ...’ This part should be changed to: ‘Some *setsuyōshū* – even for example, a *setsuyōshū* for ladies published repeatedly in Osaka during the 18th century (*On’na Setsuyōshū Keshibukuro/Mojibukuro Kahō Taisei*) ...’

On page 55, the fourth line from the bottom begins: ‘Accordingly he emphasised the importance for Japan of pursuing “*waeki*” or “amity” internationally ...’ The word *waeki* was cited from the reprinted version of Nakai’s travelogue, *Man’yū Kitei*, in *Meiji Bunka Zenshū*, Vol.7 (ed. Kimura Ki, ver. revised, 1955). The original woodcut-print of Nakai’s 1878 text, however, reads “*rieki*,” meaning “interest.” With the word, *rieki*, Nakai wanted to emphasise that the pursuit of amicable relations with China was in Japan’s national interest. Yokoyama’s sentence can be retained in its current form if the two words “*waeki*” and “or” are deleted. The amended sentence will read as follows: ‘Accordingly, he emphasized the importance for Japan of pursuing amity internationally ...’

NOTE

On page 56, in the first line, Nakai’s given name is printed as ‘Hiroshi.’ This reading of the Chinese character 弘 is accepted by modern historians (e.g. *Kokushi daijiten*, Vol.10, 1989), but among Nakai’s contemporaries, ‘Hiromu’ seems to have been the more familiar reading of the character.